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ABSTRACT

This paper discusses the life of Carl Jung, analyzing the relationship to his work of selected events in his life. Biographical elements of Jung's life such as his family and childhood experiences are described, and specific incidents that Jung reported to have had a great impact on his emotional health are highlighted. Jung's professional development is described, with special attention to the early word association studies, the study of psychotic imagery, the postulation of universal realms of unconscious processes, his elaboration of a descriptive language for the study of personality, and finally his search for the universal structure or form of mental life, its unfolding and its goal. Emphasis is placed on the period between 1909 and 1922 which includes the break in his relationship with Freud, and its consequences. Jung's publications and his impact on psychology and in the larger world are discussed. (LLL)

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C. G. JUNG:
THE MAN AND HIS WORK, THEN AND NOW

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*C.G. Jung: The Man and His Work, Then and Now
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The invitation to participate in this program triggered a period of soul-searching in me. I was flattered to be asked to reflect on the work of so prominent a 20th century figure as Jung, but I also had misgivings which initiated an approach-avoidance conflict. Since I am not a "Jungian"; I wondered whether I had the appropriate credentials for the task. When pondering this question approach would be strengthened by a bit of imagery which concerned a filmed interview with Jung in the closing years of his life where Jung makes the comment, with a wry smile, that he is not a Jungian. Thus, clearly we did have something in common, both of us had a continuous interest in his life, his thought and his work, and neither of us were particularly interested in the bureaucratic aspects pertaining to the dissemination of his work.

The suggested format for the presentation, to assume the identity of the central figure also gave me pause. I could easily envisage an overwhelming image of Jung in a Jehovah-like pose thundering at me, "Nobody speaks for Jung, but Jung himself." The image was reinforced by a story that Barbara Hannah, one of Jung's disciples and biographers, was fond of telling about her first seminar presentation which met with such strong criticism from Jung that it took her ten years to venture a similar effort. Indeed, Jung did speak sensitively for himself at the close of his life in Memories, Dreams, Reflections (1961), and following this many others have spoken for him, including Hannah (1976), Von Franz (1975), and Storr (1973) on the positive side, Glover (1950), Stern (1976), and Erich Fromm (1963) on the more negative side.

Perhaps a more important impediment to adopting Jung's identity might be better understood by a resort to Jung's concept of introversion as elaborated by Shapiro and myself (1975) ten years ago. For people living largely in the

introverted mode there is a natural and automatic distance assumed between self and other never to be overcome without the impending threat of the loss of ego boundaries. Thus, it is not easy for me to try to be someone else.

The final barrier to accepting the role of Jung was that I could not escape the omnipresent awareness that anything I would say would be a thinly veiled projection and somehow I felt more comfortable with owning and owning up to my own thoughts. Despite these ruminations, my decision to accept the task was based largely on curiosity about what would emerge from all I had thought about the man and his work over the past thirty years.

I shall tread an intertwined path between the life and the work in reflecting on Jung's contributions. The work was voluminous and, although frequently referred to as theoretically unsystematic, quite orderly in its flow from one piece to another. The journey although selective will lead progressively from the early word association studies to his study of psychotic imagery, to his postulation of universal realms of unconscious processes, to his elaboration of a descriptive language for the study of personality, and finally to his search for the universal structure or form of mental life, its unfolding and its goal. I shall, however, place major emphasis on the period between 1909 and 1922, which includes the break in the relationship with Freud, and its consequences. During this time Jung experienced great internal struggles whose resolution is important in understanding the course of his life and work.

Although Jung's major biographical elements are well known, especially since they are vividly portrayed in Memories, Dreams, Reflections (1961) and in Hannah's "Jung" (1976), let me rapidly review the data which would bring us to to 1900, where our journey begins in earnest.

Jung was born in 1875, to a Protestant minister and his wife who lived in

the rural environs of Basel, where Jung grew up largely left to his own imaginative devices. In his lineage on both sides there are identified a number of prominent people. His early life filled with loneliness, isolation, reliance on imagination, and heroic but distant models, is not dissimilar from that of Harry Stack Sullivan who also was led early in his psychiatric career to the study of schizophrenia.

Jung's life until age 9 was spent as an only child in a marriage which he identified as difficult. Father he described as dogmatic, but reliable, and trustworthy. Mother he saw having two dispositions, one somewhat unstable, mystical and clairvoyant, the other practical, mundane, and directive. He identified with mother's mystical side which he called her number two, and indeed referred to himself later in a similar way.

Until age twelve, Jung described his existence as difficult and problematic. He suffered from various ailments some of which may have had a psychosomatic base. He was little attuned to the demands of school and experienced difficulty in interpersonal relationships. At age twelve, upon recognition of the self-defeating path he was following he describes the memory of facing up to his fears and by dint of will overcoming strong neurotic symptoms. From that time on his work continually improved until he became a superior student. He ultimately decided to follow a career in medicine as did his paternal grandfather and great grandfather. For this purpose he entered the University of Basel in the spring of 1895 barely a year before his father died and completed the course of study five years later.

Although I have chosen not to follow the usual path of analyzing his early experiences and memories as a guide to understanding his personality, I do wish to reflect on the incident at age twelve which he believed opened the path to an existence free of symptoms, one more in tune with the demands of the real

world. He describes being attacked unexpectedly by a schoolmate, striking his head while falling, and being dazed by the experience (Jung, 1961, p.30). His response to the attacker is handled by the statement, "I was only half conscious, but I remained lying there a few moments longer than was strictly necessary, chiefly in order to avenge myself on my assailant (Jung, 1961, p.30)." From then on he focusses only on the secondary gain from the unfortunate accident, namely an excuse to avoid school, and indeed describes the consequent appearance of fainting spells which kept him home-bound for several months. The revelation came when he heard his father respond to a friend's inquiry about Jung's health with great concern about the darkness of his future. Jung then reports how forcefully the reality issues struck him. After describing his successful confrontation with his symptoms he says, "Gradually the recollection of how it had all come about returned to me, and I saw clearly how I myself had arranged this whole disgraceful situation. That was why I had never been seriously angry with the schoolmate who pushed me over. I knew that I had been put up to it, so to speak, and that the whole affair was a diabolical plot on my part. I knew, too, that this was never going to happen to me again. I had a feeling of rage against myself, and at the same time was ashamed of myself (Jung, 1961, p.32)."

From this description emerge the following threads which I think are important ones in Jung's life. The first is that the external stimulus for the distress, the unwarranted aggression of the other is essentially bypassed and the focus goes to the resolution of an internal problem instead. Secondly, the distressing affects identified, although not quite in appropriate context, are anger, rage, shame, and humiliation, which are constantly referred to in his descriptions of childhood and student years. These are affects which might easily result from the aggressive action of another but in this case do not.

They are admitted to awareness when they result from an intrapersonal conflict instead. Thirdly, the displaced external problem is then fought out in a confrontation with self which leads to the antidote to all ills, work. These threads we shall see revealed again.

When in December 1900 Jung took up his first post as Assistant at the Burghölzli, he was 25, largely without research experience, with only recently professed interest in psychiatry. Although he identifies the source as Krafft-Ebbing's text read earlier that year in preparations for the state medical exams, we do know that his interest was already demonstrated in 1898 when following a series of unexplained occult-like events at home he began a two-year observation of seances held by a young relative of his who exhibited attributes of dual personality. This work, submitted as a doctoral thesis in 1900, became his first publication (1902a/1957). For Jung, the reading of Krafft-Ebbing's text made clear that psychiatry would allow him to pursue the mysteries of mind, a calling to which he had been devoted for many years without formal recognition of its appropriate designation.

He feverishly devoted 1901 to learning the basic tools of his trade in typical medical school, frenzied, fashion. It took him six months to devour the contents of fifty years of the *Allgemeines Zeitschrift für Psychiatrie* (Jung, 1961, p.112). The lessons were well learned because by 1902 he already published a complete case history of an hysterical attack in an accused, incarcerated person in the Journal for Psychology and Neurology (1902b/1957).

This tremendous capacity for work, unusual perceptive and observational abilities, and talent to rapidly translate his thoughts into written communications were features that clearly identified Jung's scholarly career. Within ten years of his first publication more than ninety bibliographical entries followed, including several books and monographs, countless clinical

papers, a major series of empirical research reports, and numerous reviews of the significant publications in his field.

But let us return to the beginning psychiatrist and review the impetus for the early work, its content, the messages intended, what impact it had in its time, and what lasting value it may have carried.

The association studies stimulated by Bleuler, had as its core the understanding of dementia praecox. No matter its origin, all that emerged in the ensuing ten years bore the particular stamp of Jung's thinking even though influenced by his relationship with more senior, mentor-figures like Freud and Bleuler. In Bleuler's case, we can quickly sense his influence by reading his introduction to Studies in Word Association (Jung, 1918), a collection of many of the papers that emanated directly from work that Jung or his students did in the Burghölzli laboratory, set up by Jung in 1904. Bleuler was centrally concerned with the everpresent problem of psychiatric diagnosis and more specifically with the etiology, prognosis, and possible therapy of dementia praecox. Having adopted the association methodology as a tool he desperately sought an agent to gather the necessary data to hone that tool for use in answering his questions. Such a person he found in Jung. The script pertaining to Jung's participation is given in the opening paragraph of Jung's first important paper in this series, entitled, The Association of Normal Subjects (1906/1973). It states specifically Bleuler's influence including the task he set for Jung and Riklin his collaborator. What is obvious is that Jung embarked upon this journey to do the necessary scientific work so that his chief could continue with greater precision the investigation of his central concerns. That this turned out to be only part of the story, a clear reflection of Jung's life-long need to pursue his own path no matter what his momentary allegiances demanded is suggested by a statement of Bleuler's in the

introduction. After indicating that Jung's studies have opened the possibilities of answering many of the diagnostic questions, he says, "But this does not exhaust the results. By ingenious interpretations, which can be readily proved correct, Jung and Riklin have shown that the unconscious mechanisms are accessible to this method far more extensively than we dared hope (Jung, 1918, p.6)." This aspect of the work did not stem from Bleuler, it was a continuation of the work started with Jung's dissertation subject. He was still searching for the key to the "world behind the world" which he had observed in his young relative. He thought he found it in the analysis of controlled associations as a unified core of ideas in the unconscious, accompanied by excessive or inappropriate affect--a complex. That this would attract him to Freud's position expressed in Studies in Hysteria and The Theory of Dreams goes without saying. What is important to see is that Jung was already embarked on a path of his own. He did not discover this path through the assignment by Bleuler nor by his reading of Freud's work.

Why then, if Jung was an internally directed person destined to follow his singular path, did he embark intensively on Bleuler's journey and then Freud's? One clue stems from aspects of Jung's personality clearly recognized by others but probably hidden from his self-awareness until later in life. At various times and by various people he was described as arrogant, vain, unusually ambitious, status seeking, highly competitive, and even untrustworthy. These designations, alongside others such as humble, caring, undefensive, even saintly, will give some flavor of Jung's complexity which he describes as an old man in terms of his #1 and #2 personalities. He was clearly the possessor of both sets of attributes but it was the power of his ambition and competitiveness, part of his #1, that made those alliances so attractive. Frequently in the narrative of Memories, Dreams, Reflections

(1961) he refers to his attitudes toward ambition and competition. The following excerpts provide rich material for analysis in this regard. During gymnasium days, he indicates that although he enjoyed success, it came at too heavy an internal price. He says that he even succeeded in reaching the top of the class but his pleasure was spoiled by the envy of his classmates. "I hated all competition" he writes, "and if someone played a game too competitively, I turned my back on the game (Jung, 1961, p.43)." Here he gives evidence of his ambition but cannot deal with the interpersonal aspects involved in its achievement, aggression towards others and hostility from them. At another point he is recalling his medical student days, circa age 25, his choice of psychiatry as a specialty, and the consequent disappointment of his teacher and his friends. He tells us that he came out at the top of his final examinations tripped up only by an unexpected error in a subject matter in which he excelled. He then says, "Had it not been for this I would have had the highest mark in the examination (Jung, 1961, p.110)." His thoughts take him then to the following, "As it was, another candidate received the same number of points as I did. He was a lone wolf, with a personality quite opaque to me and suspiciously banal. It was impossible to talk to him about anything except 'shop.' He reacted to everything with an enigmatic smile, which reminded me of the Greek statues at Aegina. He had an air of superiority, and yet underneath it he seemed embarrassed and never quite fitted into any situation. Or was it a kind of stupidity? I could never make him out. The only definite thing about him was the impression he gave of almost monomaniacal ambition which precluded interest in anything but sheer facts. A few years afterward he became schizophrenic. I mention this as a characteristic example of the parallelism of events (emphases mine). My first book was on the psychology of dementia praecox (schizophrenia), and in

it my personality with its bias or 'personal equation' responded to this 'disease of the personality.' I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning (Jung, 1961, p.110)."

It is a fascinating aside almost sixty years later about what seems like a dreamlike episode, filled with gaps and nonsequiturs. No matter its reality quality we can see that the thing he abhors in the other is his ambition, monomaniacal persistence to achieve, and arrogant disregard of others, things of which others later accused him and which he seemed to be oblivious to in himself. This memory was perhaps a screen for what he feared if he allowed himself to be solely directed from either of his two sides. If he pursued his place in the world as his #1, he would be haunted by internal pressures produced by envy from others and aggression toward others. These pressures would be reflected in dreams and fantasies. This actually came to pass. If, on the other hand, he withdrew into self, he feared being overwhelmed or lost in unconscious material. We shall see later evidence for this. A conflict of this sort could easily lead to the balancing of opposites as an ideal solution.

The three major products of this first decade of work were The Psychology of Dementia Praecox (1907/1960), Studies in Word Association (published as separates from 1904 on and collected into a volume in 1918), and Transformations and Symbols of Libido (1912) (later renamed Symbols of Transformation and titled Psychology of the Unconscious (1916) in its first English translation). Although dealing with disparate subject matters on the surface, the underlying theme in all of the work relates to the orderliness and

meaning of the products that emanate from undirected thought, as opposed to directed thought; controlled associations, the fantasies of psychotic people, and the creative fantasies of an ordinary person. In this respect he was very much in the tradition established by Freud in the study of hysteria and in the examination of the meaning of dreams. He did, however, immediately go further in extending the importance of the power of unconscious (undirected) processes to the development of dementia praecox, emphasizing its psychological origin, a position not shared in psychiatry then and of limited popularity in psychiatry now. Additionally, Jung's work enlarged the scope of imagery to be studied as a key to the understanding of personality and of psychopathology. The path went from dreams to any form of undirected thought and the mode of interpretation broadened from the uniquely personal or idiosyncratic to that which could be learned from common thinking as reflected in symbols and myths.

If we ask the question as to how well these early contributions have stood the test of time, the response would have to be strongly affirmative. The methodology for examining unconscious processes not only still exists but flourishes in a variety of ways from personality assessment measures, to police detection aids, to literary criticism, and even to the understanding of history. Certainly the importance of psychogenic factors in the development of the psychoses led, after a long period of time, to the psychological treatment of psychotic states, a development that was initially impeded by Freud's dictum on the amenability of the psychoses to respond to psychological intervention and later slowed by the development of pharmacological therapeutic aids.

If one asks what impact the work had in its time, the answer must also be resoundingly positive. The recognition that accrued to Jung in a relatively brief period of time is astounding. In less than five years after his medical degree was granted, he was a senior staff member and director of

a research laboratory in one of the most prestigious psychiatric facilities on the European continent and also held an academic appointment in the university. Within the next five years he was awarded an honorary degree from a foreign university (Clark) in light of the impact of his empirical research on association, and he was elected to serve as the first President of the International Psychoanalytic Association, a clear recognition of his role as heir apparent to Freud. Certainly for a person not yet 35, he seemed destined to fulfill whatever worldly ambitions he harbored. What then conspired to interrupt this triumphant march?

As is most often true in life, there were multiple forces, some objective, some subjective, some realistic, some neurotic, some highly personal, some seemingly transpersonal. In general though this confluence of forces was represented in Psychology of the Unconscious, a book whose production and consequences forced him into a path much more suited to the ultimate expression of his unique intellectual and personal discoveries less encumbered by allegiance to others. The content of this work deals with an expansion of the concept of libido beyond sexuality to general interest, and considers incest to carry a meaning beyond the sexual to more general concerns with the issues of union and separation. But as well as it indicated his dissatisfaction with the restricted arena of psychoanalytic conceptualizations it also reflected the return of a neurotic problem which was fostered by his interaction with Freud. Jung knew that the publication of these ideas would bring to an end their relationship. From his own reports of his childhood, one can deduce the conflict. Reliability and safety were afforded by the father and separation from the father figure implied the loss of these features. On the other hand, maintenance of the status quo, protection under the father's aegis meant an ultimate cessation of growth, a reliance on dogma.

It perhaps was no accident that Jung became so fascinated with the analysis of Miss Miller's fantasies, the essential data of the book, since Miss Miller's problem he analyzed as related to separation from the like-sexed parent in order to fulfill her gender destiny. Although she is described by Flournoy and later by Hyslop as a successful, well functioning person, Jung continually compares her productions in the footnotes of the text with those of psychotic patients. This lack of distinction between psychological states is reminiscent of his condition after the return from America. He later recalled those days as ones in which his dreams increased in symbolic and archaic material. His attempts to understand the unconscious processes through reading in mythology and mysticism led to increased feelings of confusion.

Psychology of the Unconscious speaks to separation issues and their consequences. After quoting a poem by Hölderlin, he interprets, "This recognition, that man must sacrifice the retrogressive longing (the incestuous libido) before the 'heavenly ones' tear away the sacrifice, and at the same time the entire libido, came too late to the poet. Therefore, I take it to be a wise counsel which the unconscious gives our author to sacrifice the infantile hero. This sacrifice is best accomplished, as is shown by the most obvious meaning, through a complete devotion to life, in which all the libido bound up in familial bonds, must be brought outside into human contact. For it is necessary for the well-being of the adult individual, who in his childhood was merely an atom revolving in a rotary system, to become himself the centre of a new system." (Jung, 1916, p.453) What Jung is doing here in his discussion of the more general meaning of both libido and incest is expanding the attraction and separation problem from son to mother to include also son to father and child to family. This is clearly seen in the ensuing imagery which concerns male-male and male-family relationships as represented

by Christ trying to wean Nicodemus from the retrogressive longing for the family and its customs to a new and more personal relationship to a heavenly figure. The text then becomes a bit more opaque and perhaps more indicative of the personal struggle with Freud. "Both tendencies serve the same goal-- the liberation of man; the Jew from his extraordinary fixation to the family, which does not imply higher development, but greater weakness and more uncontrolled incestuous feeling, producing the compensation of the compulsory ceremonial of the cult and the religious fear of the incomprehensible Jehovah. When man, terrified by no laws and no furious fanatics or prophets, allows his incestuous libido full play, and does not liberate it for higher purposes, then he is under the influence of unconscious compulsion. For compulsion is the unconscious wish (Freud)." (Jung, 1916, p.454) He winds up this discourse with a remedy for the threat of this retrogressive longing. ". . . The best liberation is through regular work" (Jung, 1916, p.455) [a solution already recognized at age 12]. What I am intimating here is that the need for separation was powerful, separation from the father figure and separation from the path directed by his #1 extravertive side, ambition, status and position. The neglect of this need threatened his mental well being. Why he could not act easily on these needs we shall shortly see. The publication of this work in 1912 did in fact end the relationship with Freud and entered Jung on a solitary path which he followed assiduously for almost all of a half century.

The work up to this point, centers around the importance of unconscious processes, decoding their meaning, and understanding their dynamics. The direction indicated in the "Psychology of the Unconscious," using mythology, theology, literature, and mysticism as interpretive sources, was a new one. No longer was the mystery simply to discover what consciousness repressed, but how to bring to awareness the vast store of experience already contained

in the unconscious and reflected in undirected imagery. Jung became aware of the possibility that the structural properties and dynamic operations of mind were already known and told in the more esoteric imaginal productions of societies, their symbols, rituals, mythology, folk and fairy tales, and mystical speculations. Explicating the statics and dynamics of mind eventually became the central task.

For the next decade (1912-1922), Jung was in a position analogous to that of Freud between 1890 and 1900, the period that Jones describes as one of "splendid isolation." (Jones, 1953) For Jung, a number of important works emerged, including the first part of the Two Essays on Analytical Psychology (1916/1953) and Psychological Types (1921/1971). The break with Freud did cut him off from a great many of his "in-the-world duties", editing of journals and the presidency of the International Psychoanalytic Association. It is reported that his psychiatric practice declined. He had already resigned from the Berghölzli and the University and retained contact with only a limited number of his Swiss psychiatric colleagues. He himself comments on how difficult a time this was for him, how his dream material and fantasies increased in complexity, threatening to overwhelm him. He describes this period as a "confrontation with the unconscious." (Jung, 1961, p.170) Of all the personal material he reveals about this period in his life, I should like to recall to you a dream he reports for what I feel it reveals about him, the struggle of that time, and its resolution in the work. It is also strangely reminiscent in several ways of his intrapersonal encounter at age 12 which we have already discussed. The time is 1913. After recounting visions dealing with the devastation of European soil and with death and rebirth themes, he had the following dream. "I was with an unknown brown-skinned man, a savage, in a lonely, rocky mountain landscape. It was before dawn; the eastern sky

was already bright, and the stars fading. Then I heard Siegfried's horn sounding over the mountains and I knew that we had to kill him. We were armed with rifles and lay in wait for him on a narrow path over the rocks.

Then Siegfried appeared high upon the crest of the mountain, in the first ray of the rising sun. On a chariot made of the bones of the dead he drove at furious speed down the precipitous slope. When he turned a corner, we shot at him, and he plunged down, struck dead.

Filled with disgust and remorse for having destroyed something so good and beautiful, I turned to flee, impelled by the fear that the murder might be discovered. But a tremendous downfall of rain began and I knew that it would wipe out all traces of the dead. I had escaped the danger of discovery; life could go on, but an unbearable feeling of guilt remained." (Jung, 1961, p.180)

When he awoke from the dream he could not understand its meaning and was plagued with the thought that if he could not decipher its message he must shoot himself. Relief came from his recognition of the symbolic meaning of the content. Siegfried represented the German nation and its people, their ambition, their need to impose their will on others, and he saw the personal meaning this had for him in that it characterized his worldly, ambitious, power side. He decided that he had to kill this side of him in order to continue to grow and develop. As you may recall, this theme already emerged in his reminiscences about the year 1900, some thirteen years earlier, in both his loathing for ambitious people and the calling to attention of the inevitable consequences of ambition, interpersonal alienation and schizophrenia.

The necessity of following his own path was an important lesson which certainly can be gleaned from the content of the dream. In fact, no more need be said than this is what he took away from it and it served to relieve his great distress. However, one cannot help but wonder why the break with Freud

produced such inner upheaval in him at all. On the surface he felt as though he did nothing improper since Freud was the intolerant one who could not stand anyone else's independence of thought. Jung was a man of means by this time who could not have been concerned about loss of income. What then might have produced this internal unrest? One possibility is that although he was aware on some level of the need to separate from Freud, he was quite unaware of the hostility he bore toward Freud for the loss of the favored position including the status that went with it. It is one thing to separate--still another to be cast out. The latter implies humiliation an affect I think he found intolerable. Jung became cognizant through the analysis of the Siegfried dream of the importance of abandoning the ambitious status-seeking path, an internal, almost abstract solution. What he perhaps missed in the dream were the immediate interpersonal referents, his repressed anger toward Freud, and his role in the dissolution of the relationship. Even in his own terms of dreams as compensations--the conscious attitude was one of the victim, having been aggressed against by an intolerant, power exercising colleague, [Recall the incident with similar features at age 12.] The dream content reveals the slaying of Siegfried or with little distortion "Sig Freud," already recognized in an aside by Samuel Rosenberg, the literary detective, in his book entitled Why Freud Fainted. (1978) Corroborating evidence for the conjoint anger and wish not to give up his position may also be gleaned from an examination of the correspondence between Freud and Jung from December 1912 to its effective end in October 1913, two months before the dream appeared. Jung, after an angry diatribe accusing Freud of taking unfair advantage of his students and colleagues' weaknesses by using psychoanalytic interpretation, then comes back in succeeding letters to a softer and more reconciliatory position even after Freud indicates his wish to discontinue any personal aspect to their

relationship. In that last year of active correspondence, Jung wrote, from the time of the return from the Munich conference in late November, some twenty-two missives, while Freud wrote nine. The last two, which are missing, are dated February 1913. Jung continued to write for almost eight months without reply. A perusal of the frequency of correspondence for the previous years will indicate that Freud was clearly the more frequent and persistent correspondent.

The ultimate consequences of the psychological resolutions indicated in the dream material are evident in the "Two Essays" and "Psychological Types". In the first, one can see what became Jung's major attitude toward Freud and psychoanalysis from then on. He did not oppose it, he subsumed it. It was not wrong, just limited; a one-sided view, whose opposite was provided by the Adlerian position, both parts of a larger framework already envisioned by Jung but not yet worked out in detail. On the personal level it could be translated into the thought that one did not really have to slay the authority in order to survive. One need only to see authority in perspective, as one element in a duality not to be feared but understood. The whole idea of benefiting from that which you fear, that which is largely unknown to you but to which you are intimately attached, that which has the power to overwhelm you, is given at the close of the first edition of the Two Essays, in a small section entitled "General Remarks on the Therapeutic Approach to the Unconscious." (1916/1953) This section seemed particularly autobiographical and perhaps indicative of what Jung was experiencing in the years surrounding the separation, the fear that the individual path could lead to being lost in the unconscious, an underlying theme in the analysis of the Miller fantasies.

After pointing out the dangers inherent in exploring the unconscious,

especially when neurotic symptoms are present, he goes on to say what appears to be applicable to himself. "But the neurotic cases are not by a long way the most dangerous. There are cases of people apparently quite normal, showing no especial neurotic symptoms—they may themselves be doctors and educators—priding themselves on their normality, models of good upbringing, with exceptionally normal views and habits of life, yet whose normality is an artificial compensation for a latent psychosis (emphases mine). They themselves suspect nothing of this condition. Their suspicions may perhaps find only an indirect expression in the fact that they are particularly interested in psychology and psychiatry, and are attracted to these things as a moth to the light [a theme of one of the Miller fantasies]. But since the analytical technique activates the unconscious and brings it to the fore, in these cases the healthful compensation is destroyed, the unconscious breaks forth in the form of uncontrollable fantasies and overwrought states which may in certain circumstances, lead to mental disorder and possibly even to suicide." (Jung, 1916/1953, p.114) After further explication of hidden negative possibilities in the unconscious, he goes on to say, "It would be wrong, however, to dwell only on the unfavorable side of the unconscious. In all ordinary cases the unconscious is unfavorable or dangerous only because we are not at one with it and therefore in opposition to it. A negative attitude to the unconscious, or its splitting off, is detrimental insofar as the dynamics of the unconscious are identical with instinctual energy. Disalliance with the unconscious is synonymous with loss of instinct and rootlessness.

"If we can successfully develop the function which I have called transcendent, the disharmony ceases and we can then enjoy the favorable side of the unconscious. The unconscious then gives us all the encouragement and help

that a bountiful nature can shower upon man. It holds possibilities which are locked away from the conscious mind, for it has at its disposal all subliminal psychic contents, all these things which have been forgotten or overlooked, as well as the wisdom and experience of uncounted centuries which are laid down in its archetypal origins." (Jung, 1916/1953. p.115-116)

These rich paragraphs, in their condensed wisdom typical of the "Two Essays," contain much of what emerged as Jungian psychology after forty additional years of intense, scholarly elaboration. However, from the personal point of view, what we can clearly see is a resolution to rely most on an intrapsychic path, where human relationships will assume an importance secondary to that of internal psychological experience, an attitude explicitly expressed as an old man in Memories, Dreams, Reflections.

What I am trying to draw together from these bits and pieces of historical data is that Jung in 1913 lived through the deep difficulty of separation from the internalized father image, first slaying him, and later incorporating him as a positive but lesser figure. It was evident by 1916 when the early sections of two essays were finished that Jung had moved from the angry, fearful position of the Oedipal son, to the more independent and benign role of the leader and father. I hesitate to say Oedipal father because he certainly gave no evidence from then on of the classic fear postulated by Freud and demonstrated in his life, namely that of displacement. In fact for a long time afterward Jung worked alone, much as a father without a family or a leader without a tribe.

The "Two Essays" clearly marked both the freedom of Jung from his allegiance to psychoanalysis and the freedom to explore the essence of those things that had originally attracted him to psychoanalysis, the fascination with the concept of the dual nature of things, and the dynamic products

resulting from the interplay of opposites. The two kinds of thinking formally introduced in Psychology of the Unconscious, although earlier intimated in his study of dual personality and the association process, resulted in a variety of expressions of duality in the two essays—perhaps the most direct and important of which is the initial delineation of the attitudinal types introversion and extraversion. From this point the step to the elaboration of a theory of types follows. Jung tells us it is in part an attempt at a descriptive psychology of consciousness to provide a view of his own unlike those of Freud and Adler. The book, Psychological Types (Jung, 1921/1971), begins with a more than three-hundred page foray into type structures in the history of ideas, as seen in the work of philosophers, poets, and writers. It is an impressive product of an inquisitive intellect. There follows a clear delineation of Jung's two-by-four-by-two typology, probably his greatest point of articulation with American psychology both then and now. By the time this work was published, Jung had lived through a ten-to-twelve-year period, roughly the second decade of his scientific career, in which the three works which contained in seed or in essence the elements of Jungian theory were produced. The principles, the structures, and some of the dynamics of a theory of mental life were already set out. In the next twenty years, through the study of gnostic and alchemical texts, Jung felt that he uncovered the direction, the process, and the goal to which mental life was attuned, the path of individuation. The major works of that period, a most prolific one which included numerous papers on psychopathology, dream theory, psychotherapy, the problems of culture and mind, were the concluding section of the "Two Essays", Psychology and Religion (1938/1958) (the Terry Lectures), and Psychology and Alchemy (1944/1953). It was as though the basic ideas set free in the earlier works were orchestrated into the fabric of life,

ancient, modern, and future.

The year 1944 marked a turning point in Jung's life. At age 69 he suffered a massive heart attack and hovered between life and death for weeks. What he experienced during that time he describes vividly in Memories, Dreams, Reflections. The outcome of this was to follow even more stringently his own inner directions. Important manuscripts were produced. The major ones were Mysterium Conjunctionis (Jung, 1955/1963) (begun long before the attack and finished in 1955), Aion (1951/1959) and Answer to Job (1952/1958). In these, he returns to earlier themes and their resolution, duality, separation and union, good and evil as contained in the concept of God, the individuation process and its outcome, selfhood. Unlike the previous periods of work where fundamental issues of mental life were liberally interspersed with real world problems of psychopathology, psychotherapy, and cultural change, problems more connected with the outer world, we see instead, a man being almost totally directed by his inner life.

Jung died in 1961 at a time when his ideas were beginning to receive a hearing, both in psychology and in the larger world, that they had never previously enjoyed. Until the end of the second world war, I feel reasonably certain that Jung's major impact was on a very limited group of followers, mainly psychotherapists and a restricted segment of the European intellectual community mostly interested in esoteric, symbolic, cultural forms or products. In more general circles he was referred to as a dissenting student of Freud's and the originator of some ideas about introversion, and extraversion. What then served to bring Jung's name and his work to the fore? In some ironical way, I would contend, the conditions for recognition were somewhat fortuitous and not at all in keeping with what I think he would

have wished. There are several avenues that led to a renewed and increased interest in the man and his theory.

The first had to do with the continued controversy over Jung's relationship with National Socialism after Hitler's rise to power in 1933. This issue, focal during the period when Jung edited the *Zentralblatt für Psychotherapie*, the official organ of the German controlled General Medical Society for Psychotherapy, seemed to fade away with the demise of Hitlerism only to be revived immediately following World War II by accusations concerning Jung's sympathies with the racial attitudes promulgated by Nazi doctrine. The matter lingered even after Jung's death and as late as 1966 Aniela Jaffe was commissioned to write an historical review of the issues involved which she did in admirable fashion. (Jaffe, 1971) Without entering into this controversy or assessing the extent of Jung's culpability, let it suffice for our purposes only to point out how this served to bring Jung's name to the public eye. Despite the fact that the context was potentially negative, it brought to attention the man and his work.

A second factor concerns the tremendous growth in mental health interest in the wake of the devastation produced by World War II. In our country this led to the rapid development of mental health specialities including clinical psychology which in turn called attention to training needs. The study of personality theory and especially its application to the psychotherapeutic process became a fundamental aspect of training programs. There was no question, then, that Jungian ideas would receive a much more extended hearing. Adjunctive to this was the limited opportunities for advanced training in psychotherapy available to psychologists, given the restrictions placed on nonmedical personnel by psychoanalytic training institutes. Thus after the opening of the Jung Institute in Zurich in 1948 a sizeable contingent of

foreign professionals were attracted over the years to the opportunity to study Jungian theory, including many Americans. The results of this effort may be seen in the increased number of Jungian training centers now evident in the United States with the resulting increase in the dissemination of Jungian ideas.

A third and I believe extremely important factor resulted from cultural changes that took place in this country and throughout the world starting in the late 1950's and continuing until today. I am referring here to the increased interest in inner imaginal processes experienced through the use of consciousness expanding or hallucinogenic drugs. The step to an interest in Jungian ideas is an obvious one. These ideas now contained the fascination for a larger and more diverse population, whereas earlier they were likely to attract only those with strong introversive propensities.

A fourth factor, not completely independent of the third, relates to Jung's continual concern with the problem of religion as it is represented in the psychology of the individual. There were clearly points of articulation between various aspects of modern Protestant theology and Jungian notions of individuation. Thus, people struggling with the relationship of God to man, in the individual rather than in the dogmatic sense, were likely to find their way to an interest in Jung's ideas.

Having traced some aspects of its development and recent history, it is not unreasonable to reflect on the future of Jungian psychology. For my own part I see this as a complex question whose answer bears only partly on what may turn out to be the ultimate explanatory power of the ideas. What one tends to get from global, seminal thinkers like Jung is a direction, a path, a fundamental set of concepts through which one might order experience and some evidence pertaining to realms in which the fit between the world and

these ideas seems compelling. Whether the ideas increase in attractiveness is usually a function of the incremental power that occurs as their limits are extended to include new realms not yet considered. These avenues are not usually traversed by the innovators for man lives but a limited lifetime. They are usually left for others to explore. Thus, not only must the ideas contain intrinsic merit, but they must also attract people who will continually attempt to assess their ultimate value, and not simply those who will accept them uncritically. The history of the Jungian movement has not yet produced these kinds of people in number. Consequently, I see this moment in time as a transitional one for Jung's ideas. Whether they will turn out to have power similar to that of the great figures in human thought or recede into the company of interesting esoteric thinkers I do not know for too many degrees of freedom still exist in the matrix which leads to success.

Some things do seem clear to me, however. Jung was an unusual man with a most fertile intellect who contributed much to various aspects of the study of personality, no matter the ultimate resolution of the value of his general theory of mind. His connection to modern efforts are legion--the importance of imagery and its revelation of script-like aspects, his emphasis on the study of the entire span of life with its attention to the problems of the second half of life--his attention to various aspects of the psychotherapeutic relationship which do not stem solely from transference sources--his awareness of the countertransferential aspects of the therapeutic process and their impact on the work--his broadened perspective on the nature of dream material--these are but a few of the ways in which his more general influence may be detected.

Lest one come away from this discussion feeling that I have glorified Jung's achievements or not paid sufficient attention to his shortcomings, let

me close by reminding you of one of his life-long efforts--one that began in childhood with his forbidden image of God dropping a turd on the church and demolishing it--and ended some seventy years later with the publication of his book Answer to Job (Jung, 1952/1958). He was convinced of the dual nature of God, good and evil--the dual nature of man--and I am convinced of the dual nature of Jung. He was led to emphasize his relationship to his introverted, abstract, imaginal side, not infrequently at the expense of his touch with the real world, the world of people and relationships. Even at the end of his life he expressed a density about the meaning of his encounters with others, in comparison to the clarity he felt about the meaning of inner, imaginal events. It was a price that he had to pay.

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